

## Poetry.

### OUR CHRIST.

In Christ I feel the heart of God  
Throbbing from heaven through earth.  
Life stirs again within the clod,  
Renewed in beauteous birth.  
The soul springs up, a flower of prayer,  
Breathing His breath out on the air.

In Christ I touch the hand of God,  
From His pure heights reached down,  
By blessed ways before untrod,  
To lift us to our crown;  
Victory that only perfect is  
Through loving sacrifice, like His.

Holding His hand, my steadied feet  
May walk the air, the seas;  
On life and death His smile falls sweet,  
Lights up all mysteries;  
Stranger nor exile can I be  
In new worlds where He leadeth me.

Not my Christ only; He is ours;  
Humanity's close bond;  
Key to its vast, unopened powers,  
Dream of our dreams beyond,  
What yet we shall be none can tell;  
Now we are His, and all is well.

—Lucy Larcom.

## Contributions.

### "MY GRACE IS SUFFICIENT."

C. H. BALSBAUGH.

"Consolation in Christ." Phil. 2:1.

"Strong Consolation." Heb. 6:18.

"Everlasting Consolation." II Thess. 2:16.

To an anonymous sister: Your letter is only one of a thousand that reach me. Zion is a hospital as well as a temple of the Holy Ghost. We are "at home in the body," no less than that "Christ is in us the hope of glory." II Cor. 5:6 and Col. 1:27. Afflictions are multiform, but all for our good. Ps. 119:71-75 and Heb. 12:6-10. We suffer much and rejoice more. Our spiritual vision is often too dim to read readily Rom. 8:18 and II Cor. 4:17. To our sense-fettered faith the Apostle's ecstasy seems extravagant. The sober confidence and joy of faith are the deprecation and scorn of unbelief. Even many brethren will sooner hide in the most pitiful subterfuges than admit the perpetuity of primitive faith and the necessary issues. Among the virgins only five were wise, while five were foolish.

"Consolation in Christ" is real and abiding only as Christ himself is "our life." To commit the Bible to memory, and attend punctually to every ordinance of divine appointment and say "Lord, Lord" with devotional persistency, is far short of the faith and hope that characterize the Christian life. The humanity of

Jesus is a sample of the elect. Not only are we to do *what* he has done, but as he did it. Judas Iscariot could have washed feet as expertly as did Jesus, so far as mere doing goes; but only the Godman could stoop and wash and wipe so as to make the symbol more than a worthless form. And so with all he did and said. Equally so with his saints. Life first, then all the modes of acterity which pertain to that life." Ye do the deeds of your father." John 8:41. "The Father that dwelleth in me, He doeth the works." John 14:10. It is God which worketh in you both to will and to do of his good pleasure." Phil. 2:13. Here we have the philosophy of all life—divine, human, Satanic. Christianity is not a mere human imitation of the divine, but the divine dwelling in the human, originating and directing its activities.

There is no power on earth or in heaven that could enable you to live the sweet hopeful life you do under such pressure of hindrances, but the blessed incomprehensible mystery of "God manifest in the flesh." To carry such burdens of heart-crushing sorrow, and yet "rejoice with joy unspeakable and full of glory," is as unmistakably a supernatural fact as the "joy" of Emmanuel when he was undergoing the agony and shame of the cross. Heb. 12:2. The believer's joy is not all prospective. The Israelites inherited a large and fertile territory before they crossed the Jordan. Deut. 2:31, and 3:12-20. In *this* life we "receive the end of our faith, even the *salvation* of our souls." I Peter 1:9. Christianity is salvation to begin with, an ever-enlarging salvation in all its stages, and a perfect, boundless salvation in the world to come. We are saved by faith, and as soon as we believe. Eph. 2:8; Luke 19:9. This seminal blessing involves all the issues of grace for time and eternity. The glorified Christ sitting to-day on the throne of the universe as King of Kings and Lord of Lords is the same as the embryo Christ lying in his vestal seclusion. The mature saint is only the developed babe in Christ. The "perfect" to come, is the "inpart" of to-day. I Cor. 13:10. The "river of pleasure" which is swelling up in you through all these days and nights and years of toil and weariness and sorrow is the same in kind with that which springs from beneath the throne of God and the Lamb. Ps. 36:8; John 4:14; Rev. 22:1.

Faith implies a moral state so akin to God, and appropriates him so completely that all things are possible to it. God gives himself as absolutely to faith as the capacity of human nature will admit; and

how much this means, is seen in Col. 2:9, 10. The assumed nature of Christ lacked nothing that is native to us, sin excepted. "Faith in God" must mean "the faith of the Son of God." Mark 11:22 and Gal. 2:20. As in generation so in regeneration; the totality of the communicated nature is in the initial act.

If I read the signs of the times aright, there is a new era dawning for our brotherhood. From all parts of our divided fraternity come abundant indications that Rom. 8:16, is a more extensive experience now than a quarter of a century ago. More and more does my correspondence bring me testimony like that in Mark 11:23, 24; John 14:13, 14 and 15:7; Acts 4:33; II Cor. 12:9, 10; Phil. 4:13; Heb. 13:20, 21; I John 4:18; Rev. 2:10. Union and fellowship with God is proof against all the wiles of the devil, and all the seductions of the flesh, and all the vicissitudes and sorrows and discipline of life. You are all the richer for your sufferings. I am sure I am. There is nothing more wonderful in the Bible, nothing more inspiring and consolatory than Heb. 2:10, and 4:15 and 5:8. Just as really as He became one of us, so really does grace and faith make us "partakers of his divine nature," with all its beatitudes and glories. If you must weep much in your " manifold temptations," let Phil. 4:4 have a mighty preponderance. The antepast of faith will turn the valley of Achor into the vestibule of heaven.

Did I not believe in II Cor. 8:9 and 9:8 and Acts 20:35. I could not accept your contribution to my pen ministry. Although only a mite, for you it is much, and to me it is a greater blessing than you can understand. Long since have I learned the sad lesson that the heavier the purse, generally the tighter is the grip. My prayers for support of my silent service are nearly always answered through the hearts of the poor. Were not Christ a living intercessor, and the Holy Ghost a living dispenser, and his mission personal and universal. You would never have been moved to send me stamps, or their equivalent, just when I needed them. The unspiritual have no faith in such secret personal dealings with God. But blessed be God, the telephone of grace is an open and responsive to-day as ever. The more we die to self, and allow the Holy Spirit absolute supremacy the more will we know Christ, and live our daily life in the consciousness and sway of the divine will.

IN scandal as in robbery the receiver is always as bad as the thief.—*Chesterfield.*